

# THE CHRISTIAN

JANUARY 17, 1960

98<sup>th</sup> YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



THE MEANING OF OUR WORSHIP by John Paul Pack

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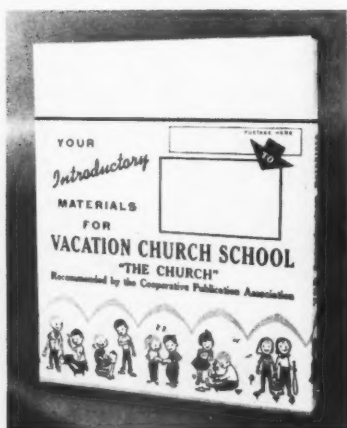
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# THE CHRISTIAN

Volume 98, No. 3

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## INCARNATION

by Edith Lovejoy Pierce

Blow cold against the flame,  
Throw sand upon the spark;  
You cannot keep the Light  
From shining in the dark.

Hunt out the heedless head,  
And swing the acid knife;  
You cannot abrogate  
The ever-willful Life.

Immure the hallowed Word,  
Bring fagot, rack and rope;  
You cannot blur the Faith,  
You cannot blunt the Hope.

No matter how untamed  
Your ill intent may run,  
You cannot stop the Pulse  
That beats behind the sun.

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# A GOSPEL DIGEST

by George G. Kimsey

## *A Faith to Live by*

"Christ in you, the hope of glory." (Col. 1:27f)  
Here is a gospel digest in seven words. Never was the gospel so condensed. Each word is significant. Let us think of "Christ in you" as a circle or wheel.

Put Christ at the center of your life as the hub of the wheel. Face the alternate; there can be only one center, *self* or *Christ*. The truth is, Christ in the center means conversion, self in the center means subversion. Decision here is destiny.

With Christ at the hub, the center of our life, the spokes of the wheel reaching upward can be thought of as our prayer life. The epistle to Colossae is an earnest prayer, "We do not cease to pray for you" (Col. 1:9).

"For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer?"

Prayer has been the powerhouse through the ages.

As the spokes of prayer reach upward, the spokes of desire for a deeper life reach downward. Paul said, "That ye might be filled with knowledge" (Col. 1:9). The Greek word for knowledge is intensive, "increasing knowledge." It is poor prayer that does not deepen the life.

The spokes of prayer reaching upward and knowledge reaching downward portray the perpendicular phase of the gospel. But if it stops there, it stops. What about loving "thy neighbor"? The wheel is incomplete without the horizontal phase.

The spokes reaching out from the center—Christ—are those of "being" a witness (Acts 1:8). The accent is on the *being*. Paul says, "That ye might walk worthy" (Col. 1:10). The word "walk" expresses *habit*, the whole bent of your Christian life. The term "witness" must be redeemed from faulty interpretation, inconsistent living, and preaching without performing. "Fine counsel is confusing, but example is always clear."

Witnessing, however, without obedience would make a lopsided wheel. Paul says, "That ye might walk worthy of the Lord" (Col. 1:9). The term *worthy* in the Greek means scales weight, balance. Too many of us are weighed in the balances and found wanting in prayer, knowledge, witnessing, and obedience. The whole cycle of "Christ in you" is completed in obedience and conduct. Christ himself "learned obedience" (Heb. 5:8).

These wheels do not run smoothly. The chariot of salvation must travel redemption avenue all the way from the old rugged cross through spiritual wickedness in heavenly places (Eph. 6:12), up through the pearly gates to the Father's house. This is "Christ in you, the hope of glory."

George G. Kimsey is minister of the Memorial Baptist Church, Indianapolis, Indiana.



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## A Minister Takes a Closer Look at the Worship Service

# The Meaning of Our Worship

by John Paul Pack

A RELIGIOUS processional moved through the streets of Paris. Voltaire and a friend stood on a corner. When the crucifix was carried by, the famous atheist raised his hat and his friend expressed astonishment. He said, "Are you reconciled to God?" With a fine bit of irony, Voltaire remarked: "Oh, no. We salute but we do not speak."

I think this accurately expresses the situation of many people. They salute the Eternal but they do not speak. They have a vague sense that there is something really important about faith, but it is not anything deep and compelling in their own lives.

We come today to worship Almighty God. We come not only to speak to Him, but to listen to His still, small voice in our own hearts. Let's take a look at our order of worship and ask about its meaning. What does it mean? One of the first and most important elements in our worship is *you*. Your attitude is primary.

JOHN PAUL PACK, the immediate past president of the International Convention of Christian Churches, is minister of University Christian Church in Seattle, Washington. This article is from a sermon which Dr. Pack delivered at University Church.

Worship calls for alertness and receptivity.

We speak to God and we listen, but God speaks only to those whose ears hear and whose hearts respond. If we are going to worship we must come in a right spirit. This is the spirit in which we acknowledge our need and God's reality, His capacity and willingness to meet our need.

We acknowledge God as our Creator, preserver and benefactor. We come in humility to acknowledge God as our Father. The first thing we do is to center our minds on Him.

Here is the first line in our order of worship:

*Enter in silence—wait in reverence—join in the worship.* If you visit with one neighbor you may interrupt others who are seeking to discover again a sanctuary within their own hearts, a place where they can calm down and be still and know that God is God, and where they remember that in quietness and confidence is our strength. Some time ago I put it into this bit of verse:

Let go, let God restore your soul!

Relax! Be still!

Relate to Him your need!

It is His will

To give you peace.

They that wait upon the Lord  
Find rest, relief, release.

So you should seek to be still and pray an invocation of your own. You might say: "Oh, Lord, here we are again with our needs. Deliver us from wandering minds and impatience of spirit, and speak to our condition." You may do this by giving attention to a beautiful prelude. Or you may give your attention to the silent witness of this sanctuary—the magnificent windows, the baptistry, the Lord's Table, the Lectern on which you find the Scriptures. You might remind yourself that at this very minute this Book is being read all over the world in more than a thousand tongues.

Or you might center upon the pulpit and think of all the hundreds of sermons which have been preached here. Perhaps there was a day when one particular sermon spoke to your heart—remember that. In all such ways we can stay the mind on God.

Then comes the Call to Worship. The minister may say: "O come, let us worship and bow down; let us kneel before the Lord, our maker." You may recall that these words were ancient when Jesus was a little boy and perhaps he heard them from

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the lips of the priest when he went into the temple as a lad of twelve. If you do, such reverie may be interrupted by our wonderful choir singing the Introit:

"Thou only art mighty,  
Lord God of hosts."

Say then within your heart, "Oh, God, thou art mighty and I am weak and I need thee, Oh, I need thee; every hour I need thee."

Then comes the Processional Hymn, and if you have worshiped up to this moment you are ready for vocal self-expression. It is psychologically impossible for one to worship as a *spectator*. He must be a *participator*. I suppose it is possible to worship in the silence without singing, but the odds are against it. If you do not really enter into the worship your mind will wander off and get tangled up in extraneous matters. You will be centered upon yourself and what you are going to do this afternoon or tomorrow, or you will be fascinated by the hat in front of you; or you may bog down in bitterness about somebody who is seated across the aisle.

We have to participate if we are really going to worship. You may say to me that your heart is too heavy to sing. Oh, no. If Paul and Silas could sing praises to God in the dungeon of the Philippian prison at midnight, you can sing praises to God in this beautiful sanctuary, no matter what your burden is. As a matter of fact, singing will lighten your burden. Do you remember what you have sung in the processional hymn? . . .

This is my Father's world,  
And to my listening ear,  
All nature sings, and round me  
rings  
The music of the spheres.

This is my Father's world:  
I rest me in the thought  
Of rocks and trees, of skies  
and seas;  
His hand the wonders wrought.

This is great music, a great hymn. It is objective; it lifts the heart to God. I hope that some-

day we will begin early enough to teach our children the great hymns of the faith. For the most part we do not know them. We know the little Sunday school songs we learned as children, but we do not know the great hymns.

Then we are seated for the Invocation and our hearts are lifted once again to God. The choir's chorale calls our attention to Jesus Christ, our Lord:

"O thou, by whom we come to  
God,  
The Life, the Truth, the Way;  
The path of prayer Thyself  
hath trod;  
Lord, teach us how to pray."

And the minister says, in the words of Jesus, "After this manner pray ye . . .," and we pray the Lord's Prayer. The first word reminds us of our togetherness: *Our Father, our sin, our temptation, our bread*. There are many forms of community: family, neighborhood, school, the people we work with, athletic teams, bridge clubs, political parties, Rotaries, Kiwanis, Lions, Masons, the solid South—you could make a long list. But the only community that transcends all barriers of nation, race, class, sex, language, custom and culture, is the Christian church. So in the words our Lord taught us to pray, we pray together, in community. There are six petitions in the Lord's Prayer.

The first have to do with His name, His kingdom, His will. The

next have to do with man—his bread, his sins, his temptation. One of the fine things that Parr Armstrong said<sup>1</sup> was that the prayer does not begin "Oh, Lord, give me" and end with our hands down, but it ends with our hands outstretched, confident and eager to receive that which we have asked. I like to think not only of ourselves today in this worshiping community, but all of us standing shoulder to shoulder with all the peoples of the earth, with our hands uplifted in confidence to receive the blessing of God as we pray together the tremendous words our Master taught us to pray.

Then we read the Scripture, responsively much of the time because again we need participation. Here is the great Book on the lectern. It is the source Book of our faith. Some time ago I read about an immigrant who was seeking citizenship. He was asked what he thought about the Bible and he called it "The Constitution of the World." That is what it is. When we think of its meaning it is very natural, I think, that we should stand and sing together the Gloria Patri—"Glory to the Father, and to the Son, and to the Holy Ghost"—God the Creator, God the Redeemer, God the ever-present friend and helper.

This, I think, is the psychological moment for the baptismal service. We receive people into  
(Continued on page 26.)





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# Editorials

## How Broad Is My Parish?

THERE is a lot of talk about the local church. We discuss its geographical limits, its duties, its relationships, and, above all, its authority.

Some people say there is no such thing as a "local" church. Others say there isn't anything but a "local" church. The former feel that the church consists of people called and committed to a certain life by Jesus Christ. Therefore, the church is as broad as the world. It simply gathers in smaller groups for convenience. There are those who feel that every such local group constitutes a whole and complete church and that any relationship it bears to similar groups is purely coincidental. Sometimes they argue as to whether two "local churches" could unite in a common Christian enterprise too big for either of them to tackle alone.

At the present, two papers representing two different factions among the Churches of Christ (non-organ or anti-digressive) are in quite a struggle that seems very important to both sides. It has to do with the issue of building and supporting homes for orphans. Of course the issue of the scripturalness of the whole undertaking is being argued. Also, the question of the authority for two or more local congregations to cooperate in any venture has been raised.

Leaving these well-meaning brethren to their own ways, we suggest a more careful look at our own problems. There is no concerted opinion, no movement on foot, that we have discovered, which favors centralizing the authority for final decisions anywhere but in the local congregations. We are glad about that.

One thing is necessary: *local churches must make responsible decisions.* No body of Christians has any right to decide not to work, not to pray, not to evangelize, not to proclaim the message of good news. When it does so, it severs its relationship with the people of God in the church as a whole.

How, then, shall these local congregations assume their responsibility in the larger group? There is only one way that we know. Some members of the respective churches have to gather together and formulate plans and programs.

Who gets this job more often than anyone else? Ask the pastor of the church. He knows! He is the one who has to go to city

meetings, county meetings, state meetings, national meetings.

There are also stewardship meetings, evangelistic meetings, Decade of Decision meetings, convention program committee meetings (district, state and national). There are college board meetings, seminary board meetings, new church strategy meetings, urban church meetings, rural church meetings.

Shall we go on? Aren't you tired already? And think of the local church itself which may have several scores of committees and organized groups. Shouldn't the pastor spend all his time on these? Isn't this what he is being paid for?

The answer is no! This is not all. Some members may arrange their work in such a way that they can assist in planning the co-operative work between the local churches. By and large, this combined activity falls upon the ministers. If the local church is a part of the whole church, then it has to assume its share of the responsibility of programming and expediting the total task of the church. The whole, in this instance, is more than the sum of the parts. If the parts remain apart they dissipate their effort and die. If they act as a part of the whole, they grow.

Our pastors need our understanding and support in this matter. Church board members know they are working when they go out of town to a business conference. Yet, their well-intended humor must be a bitter pill for the minister to swallow when he hears on his return home from tiring session: "Did you have a nice vacation?"

Many of us have a few obligations each, in the work of the church. Only a few of us have many obligations. The pastors, all those on the full-time staff of the church, normally comprise the few. And no one person knows, not even the members of his immediate family, how many steps a minister takes in a week.

Who answers the phone when the minister is out in his larger parish? What can she say? She can say, "My husband is doing your work on the state, district or national level today. Our congregation is assuming its obligations to be a part of the whole church, and he is our voice in the plans and in the hopes.

"Isn't it wonderful that our little congregation isn't small at all? There are millions of us, and we are having a meeting today."

# Editorials

## How Broad Is My Parish?

THERE is a lot of talk about the local church. We discuss its geographical limits, its duties, its relationships, and, above all, its authority.

Some people say there is no such thing as a "local" church. Others say there isn't anything but a "local" church. The former feel that the church consists of people called and committed to a certain life by Jesus Christ. Therefore, the church is as broad as the world. It simply gathers in smaller groups for convenience. There are those who feel that every such local group constitutes a whole and complete church and that any relationship it bears to similar groups is purely coincidental. Sometimes they argue as to whether two "local churches" could unite in a common Christian enterprise too big for either of them to tackle alone.

At the present, two papers representing two different factions among the Churches of Christ (non-organ or anti-digressive) are in quite a struggle that seems very important to both sides. It has to do with the issue of building and supporting homes for orphans. Of course the issue of the scripturalness of the whole undertaking is being argued. Also, the question of the authority for two or more local congregations to cooperate in any venture has been raised.

Leaving these well-meaning brethren to their own ways, we suggest a more careful look at our own problems. There is no concerted opinion, no movement on foot, that we have discovered, which favors centralizing the authority for final decisions anywhere but in the local congregations. We are glad about that.

One thing is necessary: *local churches must make responsible decisions.* No body of Christians has any right to decide not to work, not to pray, not to evangelize, not to proclaim the message of good news. When it does so, it severs its relationship with the people of God in the church as a whole.

How, then, shall these local congregations assume their responsibility in the larger group? There is only one way that we know. Some members of the respective churches have to gather together and formulate plans and programs.

Who gets this job more often than anyone else? Ask the pastor of the church. He knows! He is the one who has to go to city

meetings, county meetings, state meetings, national meetings.

There are also stewardship meetings, evangelistic meetings, Decade of Decision meetings, convention program committee meetings (district, state and national). There are college board meetings, seminary board meetings, new church strategy meetings, urban church meetings, rural church meetings.

Shall we go on? Aren't you tired already? And think of the local church itself which may have several scores of committees and organized groups. Shouldn't the pastor spend all his time on these? Isn't this what he is being paid for?

The answer is no! This is not all. Some members may arrange their work in such a way that they can assist in planning the co-operative work between the local churches. By and large, this combined activity falls upon the ministers. If the local church is a part of the whole church, then it has to assume its share of the responsibility of programming and expediting the total task of the church. The whole, in this instance, is more than the sum of the parts. If the parts remain apart they dissipate their effort and die. If they act as a part of the whole, they grow.

Our pastors need our understanding and support in this matter. Church board members know they are working when they go out of town to a business conference. Yet, their well-intended humor must be a bitter pill for the minister to swallow when he hears on his return home from tiring session: "Did you have a nice vacation?"

Many of us have a few obligations each, in the work of the church. Only a few of us have many obligations. The pastors, all those on the full-time staff of the church, normally comprise the few. And no one person knows, not even the members of his immediate family, how many steps a minister takes in a week.

Who answers the phone when the minister is out in his larger parish? What can she say? She can say, "My husband is doing your work on the state, district or national level today. Our congregation is assuming its obligations to be a part of the whole church, and he is our voice in the plans and in the hopes.

"Isn't it wonderful that our little congregation isn't small at all? There are millions of us, and we are having a meeting today."

## We Are Judged by the Quality of Our Lives

# Real

THE music, conversation, literature and advertisements that speak to us in this age seem to cry out "Friend, you aren't really living until you try our product" . . . "Until you have this thrill" . . . "Until you receive a certain message."

Everyone seems to have a little extra to add to life to give more meaning to living.

As we reflect upon the past decade we soon recognize that it is not the *quantity* of activity that makes for real living but the *quality* of life we seek and live. The Master said that he had come into the world to give us life and give it to us more abundantly, but too often we have interpreted it to mean that a material abundance should be a consequence for following him. It was not in the realm of the material that he spoke of abundance but rather in the areas of spiritual living and meaning.

He came to give quality to life—richer meanings, deeper purposes, stronger spiritual ties with God our Heavenly Father. This is the real life that we should seek today.

I believe the abundant life to which Jesus referred means a *purposeful* life—one of mission, one of real significance, one of purpose, one of accomplishment, one of utility and service, one of blessing others and caring for the needs of our fellow men. Jesus unfolded for his followers, and those who became acquainted with him, qualities of life that they previously did not realize that they possessed. Incident after incident show him giving to people opportunities by which their lives could become more complete.

Often we fail to relate the teachings and precepts of Jesus to our present existence. Many persons do not find their full potential of living because they do not follow the One who can introduce them to the life that God has for them to live.

How joyous it is to know people who experience

the greatness of real living. They are not easily discouraged or dismayed by the trials of life; they are not misled by false and seditious teachings or philosophies; they are not concerned with the frivolities of life but rather with the eternal patterns of cooperation, mutual aid, social and economic betterment, ethical practices in government, business, politics, education and labor.

The people who are really living are those who have some understanding of the high moral, ethical and spiritual qualities of life. When Jesus said that he had come in order that we might have life and have it more abundantly he meant it in the *qualitative* sense.

A little child was heard to pray this prayer before jumping into bed for his night's sleep: "And, dear God, make all the poor people have enough food to eat and enough clothes to wear. Help the money we give in Sunday school go to help more people be better." The child was beginning to appreciate the real qualities of a purposeful life.

A young Paraguayan high school student was interested in finding out why some of his associates were different. He visited the church where his friends were attending and soon discovered that their life took on new meaning, new vitality, new depth because they were trying to live up to the measure of a life described by Jesus. Within a few weeks he too was seeing that life had new meaning. He discovered that there are qualities that make for an abundant life: love, compassion, sympathy, faith, hope, were no longer mere words but expressions of eternal qualities.

We are told that the rich young ruler in the New Testament wanted to know what was required of him to merit eternal life. Jesus told him that he had to sell his possessions and acquire a new perspective on life. In order for him to receive the promise of life beyond the grave he had to begin *real* living. He rejected the idea



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Missionary, United Christian  
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# Living

and went away from Jesus sorrowful. He went on living but how meaningful was life for him? So many of us hang on to the superficialities of life and miss the abiding and rewarding elements of real living.

Robert Raikes, who has been credited with the founding of the Sunday school movement, was appalled by the deplorable conditions of his day and age. He perceived that children were deprived of some of the essentials of an abundant life and set out to correct those conditions. He did it by instilling within children and young people the ideas of a purposeful life. He had to teach them the scriptures along with hygiene and vocational education.

He had the one classroom in which to teach his varied program. Many of the children were victims of the sweat factories and mills. The majority of them couldn't read or write and they had very little concept of honesty, integrity or moral consciousness. His program was the reclamation of human personality and dignity. He tried to enlist the help of industrial and educational leaders of the day in his program of rebuilding the youth of England.

Eventually he was able to influence a few people who aided his school and program. Before very long he had won the hearts of many of England's outstanding citizens and nobility because they soon saw the value of a re-directed life.

Robert Raikes was able to provide his students new qualities of life. He saw that it was not enough to teach them arithmetic, reading, writing, personal hygiene and sanitation. Life to be lived at its fullest meant deep meanings of moral convictions, purposeful living, spiritual ties. Robert Raikes really lived and because of his steadfast devotion, countless others were given the opportunities of an abundant life in Christ.

The people who really live today are those who live for someone or something bigger than themselves. Down through the centuries people have

responded to the call to live for Jesus.

One of the easiest questions that will come to anyone about another person is this: "What are they getting out of life?" We would have to add: "What are they putting into life?" Are they really living or merely existing? The things that we do and think are not always valued or judged in the present tense. Rather, we are judged for all eternity by the quality of life we live.

It is not *how much* we live but *how* we live. We begin eternity when we live for Christ. He is the embodiment of all that God has in the way of life for mankind. We are really living when we live for him.

## Across My Back-yard Fence

by Forrest C. Wyman

Across my back-yard fence  
My neighbor lives, and I  
Have come to love it as a shrine  
Where he on his side, I on mine,  
Hid from staring passers-by  
Can talk of church events.

No barrier—my back-yard fence,  
But just a meeting place  
Where friend meets friend, and mind meets  
mind  
And each one leaves enriched in kind  
With thoughts a body can't erase  
About the Kingdom's vast extents.

The church's task is so immense  
Imagination balks!  
But when will Christians realize  
We could the world evangelize  
By friendly winning talks  
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**St. Louis Executive Visiting  
Schweitzer, African Leaders**

### Mission to Africa

ST. LOUIS—A business executive from this city is making an 11-nation tour of Africa highlighted by his presentation of three tons of supplies to Dr. Albert Schweitzer in observance of the world-famous medical missionary's 85th birthday in Lambarene, French Equatorial Africa.

The supplies are from leading American businessmen who spontaneously responded following announcement that Lisle M. Ramsey, president of Religious Heritage of America, had been invited to make the journey.

The gifts to Dr. Schweitzer will be presented personally by Mr. Ramsey at a birthday party for the missionary Jan. 17.

The businessmen will study the culture and religions of various countries in Africa and spend two days at the hospital in Lambarene.

The itinerary includes meetings with Emperor Haile Selassie of Ethiopia, President Gamal Abdel Nasser of the United Arab Republic and other key religious and political figures.

Mr. Ramsey, for three years president of the Christian Civic Foundation of Missouri, is also looking forward to his visit in Liberia, Ghana, Nigeria, the Belgian Congo, the Union of South Africa, Tanganyika, Sudan and at the new Thomas Dooley hospital in Kenya.

Mr. Ramsey left New York Jan. 4 and will return Feb. 10 on a flight from Rome, the last lap of his journey.

Commenting on his trip before departing, Mr. Ramsey said: "It is essential that every possible means to strengthen the religious foundation of the African people be found. I firmly believe that any country which has an abiding faith in God, such as that which exists in the United States, would readily place itself in the group of freedom-loving nations in our world."

The Religious Heritage of America is an inter-faith organization which encourages the practice of using religious principles in government. Chairman of the board of trustees of RHA is Roy T. Combs, well-known Christian Churches layman of Indianapolis.



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Schweitzer

### Lutheran Merger Of 3,000,000 Members

CHICAGO—Representatives of four merging Lutheran bodies voted to name their new 3,000,000-member denomination the Lutheran Evangelical Church in America.

Involved in the union are four bodies of German, Swedish, Finnish and Danish background. They are the American Evangelical Lutheran Church (Danish), Augustana Lutheran Church (Swedish), Finnish Evangelical Lutheran Church, also known as the Suomi Synod, and United Lutheran Church in America (German).

**\$2,500,000 Modern  
Structure on Board**

### W. Council Headquarters

NEW YORK—Plans for the new \$2,500,000 headquarters of the World Council of Churches in Geneva call for a modern structure with 275 offices and a centrally located chapel, library and meeting room for 200 to 400 persons.

Details of the headquarters were announced at the annual meeting here of the Friends of the World Council of Churches by former Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church. He is chairman of the international committee in charge of fund-raising efforts.

A proposed second wing "to be constructed if and when need should arise" would contain an additional 169 offices.

Cash and pledges totaling \$1,600,000 have already been received.

● Elmer N. Anthony, for 25 years pastor of Mount Vernon Christian Church near High Shoals, has been named Rural Minister of the Year by the Christian Churches of Georgia.



DISCIPLES POSED for this picture at the meeting of the advisory council of the American Bible Society in New York, where it was announced that the Society will have a four-million-dollar budget, the largest in the Society's 143-year history. From left, are: Society Secretary John W. Osberg, Dr. Gaines M. Cook, executive secretary for the International Convention of Christian Churches, Mrs. Chloe Kelly, Harold Edds and Wilbur C. Parry.





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## ● 71 Per Cent of Taxes

### Defense Dollars

WASHINGTON, D. C.—Almost 71 cents out of the taxpayer's dollar will go for war, either military preparation or the cost of past conflicts, the Friends (Quakers) Committee on National Legislation reported here after an analysis of funds voted by the last session of Congress.

Congress appropriated \$46,214,000,000 for military and atomic energy programs based on defense, or 63½ cents out of the tax dollar, the Quaker group said.

In addition, the cost of veterans' benefits, survivors' pensions, maintenance of military cemeteries, etc., amounts to \$5,388,000,000 or almost 7¼ cents of the tax dollar.

And this does not include interest on the national debt, most of which was incurred during time of war, which will run more than nine billion dollars this year, the committee said.

### \$100,000 Fund for Hitting Delinquency

NEW YORK—A \$100,000 fund drive was launched here by The Protestant Council of the City of New York to intensify its efforts against the rising tide of juvenile delinquency. The amount will be in addition to \$105,000 currently budgeted for fighting delinquency.

The council seeks to open 10 new youth centers in addition to nine already in operation, employ a full-time youth co-ordinator to work with churches throughout the city, and hire more court workers for assignment to Domestic Relations Courts.

The Council's expanded delinquency prevention program calls for "a united Protestant front to be conducted by individual churches, denominations, and their Protestant Council."

Its objectives include more effective counseling for parents in churches in critical areas, and the development of public service television programs directed to parents of teen-aged children.

### Large Classes Passing

INDIANAPOLIS, IND.—The day of the large church school class is rapidly passing in expanding churches, a religious sociologist told a special committee of the National Council of Christian Churches meeting here recently.

Dr. Richard A. Myers, sociologist

in the Chicago Church Federation, revealed a study report in which he noted a direct relationship in membership growth to the number of small fellowship groups and classes in Protestant churches.

"Those churches which are growing the fastest, are those with the smaller, more intimate fellowship groups," Myer said. He recommended that churches which are experiencing a drop in attendance might explore the possibility of creating more of these smaller groups.

### Movie on Peale

NEW YORK—Dr. Norman Vincent Peale, prominent American clergyman and author, said in an interview here that a Hollywood screen biography will be made of his life based on the book *Norman Vincent Peale, Minister to Millions*, by Arthur Gordon.

The film will be produced by Frank Ross who made "The Robe," Dr. Peale said. Dr. Peale, 61, is minister of the Marble Collegiate Church, New York.

### CHRISTIAN CARDS

NEW YORK—One of every four Christmas cards sent in 1959 had a religious theme, compared to one in 20 a dozen years ago, the Greeting Card Association, Inc., reported here.

A total of more than two and one-half billion cards mailed this Christmas included an estimated 650,000,000 religious greetings, the association said.

### Martin Luther King Urges Negroes to Ignore Bad Laws

BIRMINGHAM, ALA.—Dr. Martin Luther King, Jr., of Montgomery, Ala., leader of the successful Negro bus boycott in that city, said here that Negroes should ignore any state or local laws which are "not in harmony with federal law" in order to weaken segregation.

The Baptist minister told delegates at the Negro Southern Christian Leadership Conference that "this is the creative moment for a full scale assault on the system of segregation."

"We must practice open, civil disobedience," he said. "We must be willing to go to jail en masse so that we may be able to arouse the dozing consciences of the South."

### Ministers' Clinic

CHICAGO—William R. Smith, pastor of North Side Christian Church

in Chicago, was invited by Dr. Ernest S. Klein, superintendent of Peoria State Hospital, to hold the fourth annual Ministers' Clinic for 85 pastors in the Peoria area. All the major denominations and faiths were represented in the clinic.

The clinic dealt with "The Relation of the Parish Minister's Vocation and Role to Religious Faith and Mental Health."



### CHAPMAN COLLEGE

Orange, California

Spring Semester opens  
February 1, 1960

Unusual Housing and Work Opportunities for Married Students



### Resource for Africa Study

The Ambassadors Quartet, a male vocal group from Southern Rhodesia, presents an excitingly new approach to music as we know it. In their recording, titled FROM DARKNESS TO LIGHT, they demonstrate in word and song the evolution of the primitive ceremonial rhythm of African music to the harmony of today's Christian hymns. For use in home or church, it is packaged in an attractive jacket with program notes printed on the back. A four-page brochure with pictures of the Quartet in Rhodesia is included. 12", HI-FI, 33⅓ r.p.m., long-playing record.

\$3.00 ppd.

CHRISTIAN BOARD  
OF PUBLICATION

BOX 179, ST. LOUIS 66, MISSOURI

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## NEWS IN BRIEF

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NEW YORK—Mission officials of two U. S. Presbyterian bodies have appealed to factions in Korean Presbyterianism to reconcile their differences and heal the division which rocked the Korean Church's 1959 General Assembly, forcing abrupt adjournment.

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The seminary has 28 buildings on its 126-acre Strawberry Point campus. Included are four two-story classroom buildings, an administration building, a library, and 22 residential buildings. The seminary was established at a cost of \$5,000,000.

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## The Church at Large

### Author Says Christian Education Is Better

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Dr. Mary Alice Jones, Nashville, Tenn., said Christian educators are more aware of the graveness of the situation in which man finds himself and less sure that they have all the answers than was the case in the early years of the century.

The theory that human progress was inevitable has "been knocked in the head," said Dr. Jones who is national director of children's work for The Methodist Church and author of several children's religious books.

"Today Christian education is coming to grips with a much less optimistic view of man," she added. "The reality of sin and the perverse nature of man are being faced much more seriously."

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WASHINGTON, D. C.—A Bible verse will appear on a new 10-cent stamp for overseas air mail to Latin America and the West Indies, the Post Office Department announced.

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This inscription from the Bible was chosen by Isaac Norris, a Quaker, who was Speaker of the colonial House of Representatives in Pennsylvania when the legislature ordered the bell cast in 1752.

It is the inscription that caused the bell to be known as the Liberty Bell, rather than the fact that it was rung on July 4, 1776, to announce signature of the Declaration of Independence, an event which made the verse Norris selected one of the most prophetic in history.

First day of sale for the new stamp will be June 10, 1960, at Miami, Fla., the city through which passes much of the mail destined for Central and South America and the West Indies.

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Mr. Pate said the total sum collected is expected to top last year's \$1,250,000.



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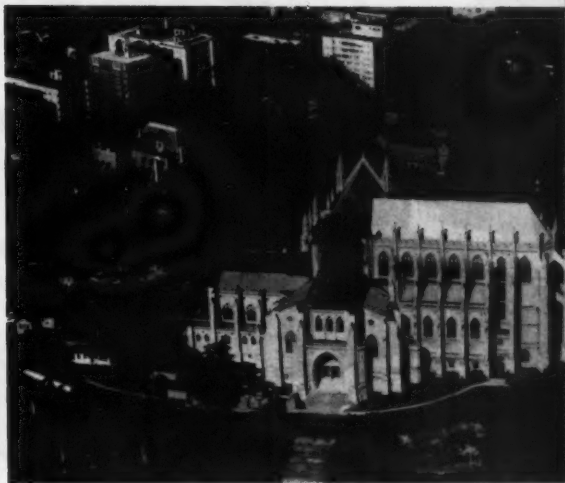


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Photos by Religious News Service



**THREE LEADERS** of the United Christian Youth Movement get final cues from Donald O. Newby, New York, UICYM executive secretary, before they presented a dramatic sketch on youth at a session in Detroit of the National Council of Churches' General Board in December. Left to right: Miss Janet Whitney of Mount Holyoke College, South Hadley, Mass., Christian Outreach chairman; Miss Bonnie Hubler of Boston University, national secretary; and Miss Bela Anne Garner of Southwestern College, Memphis, Tenn., chairman.

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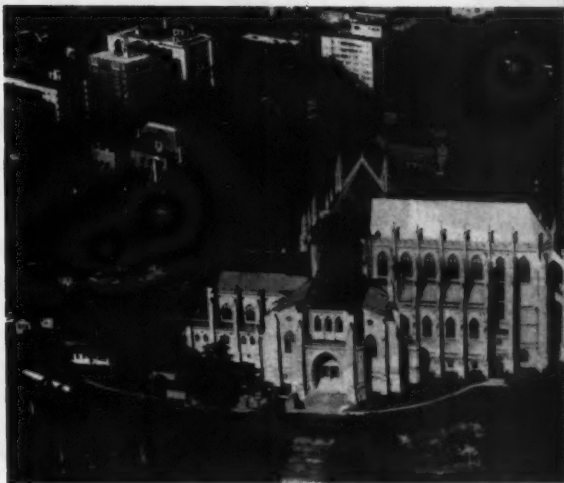


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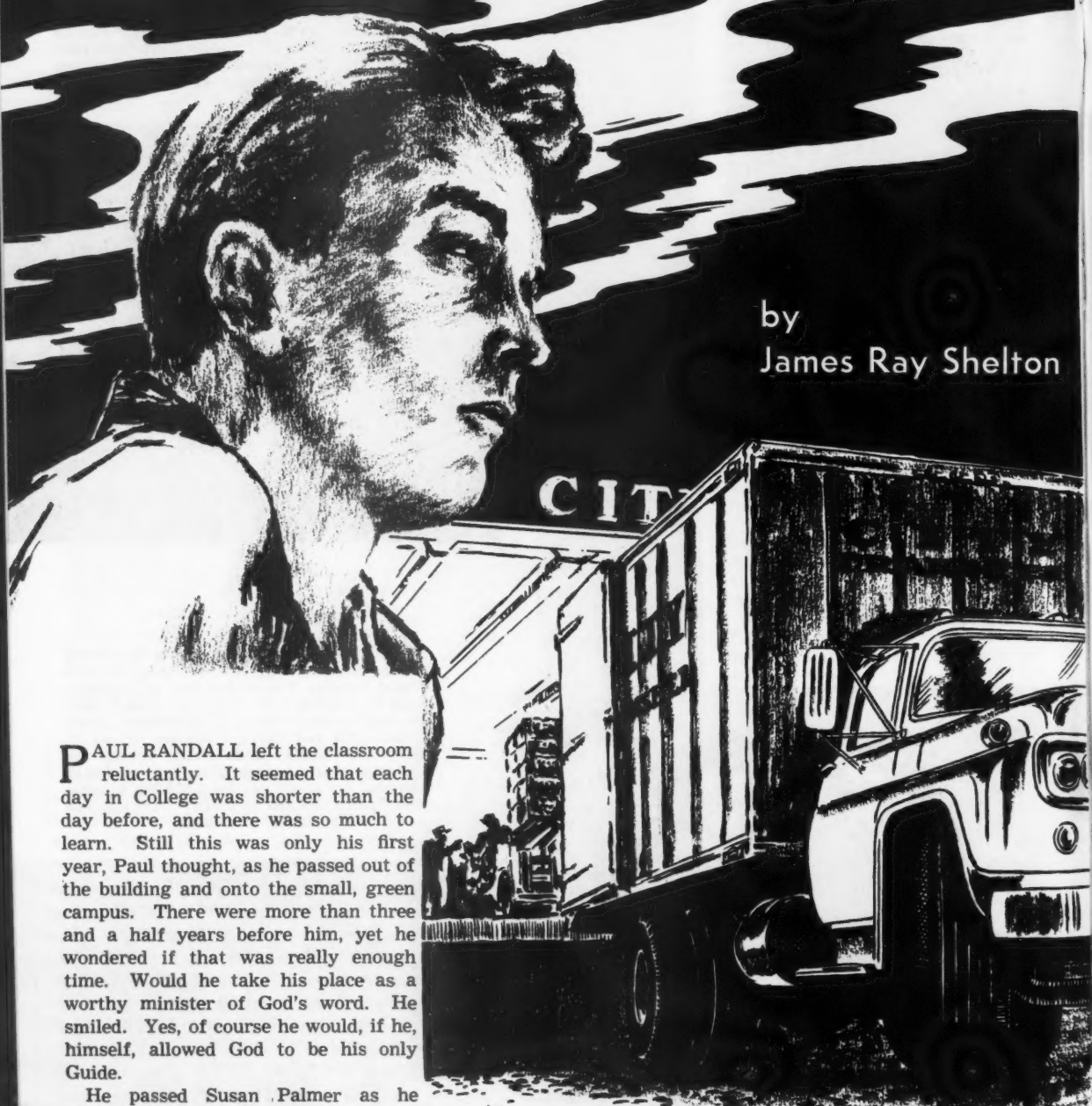
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# the dispatcher

by  
James Ray Shelton



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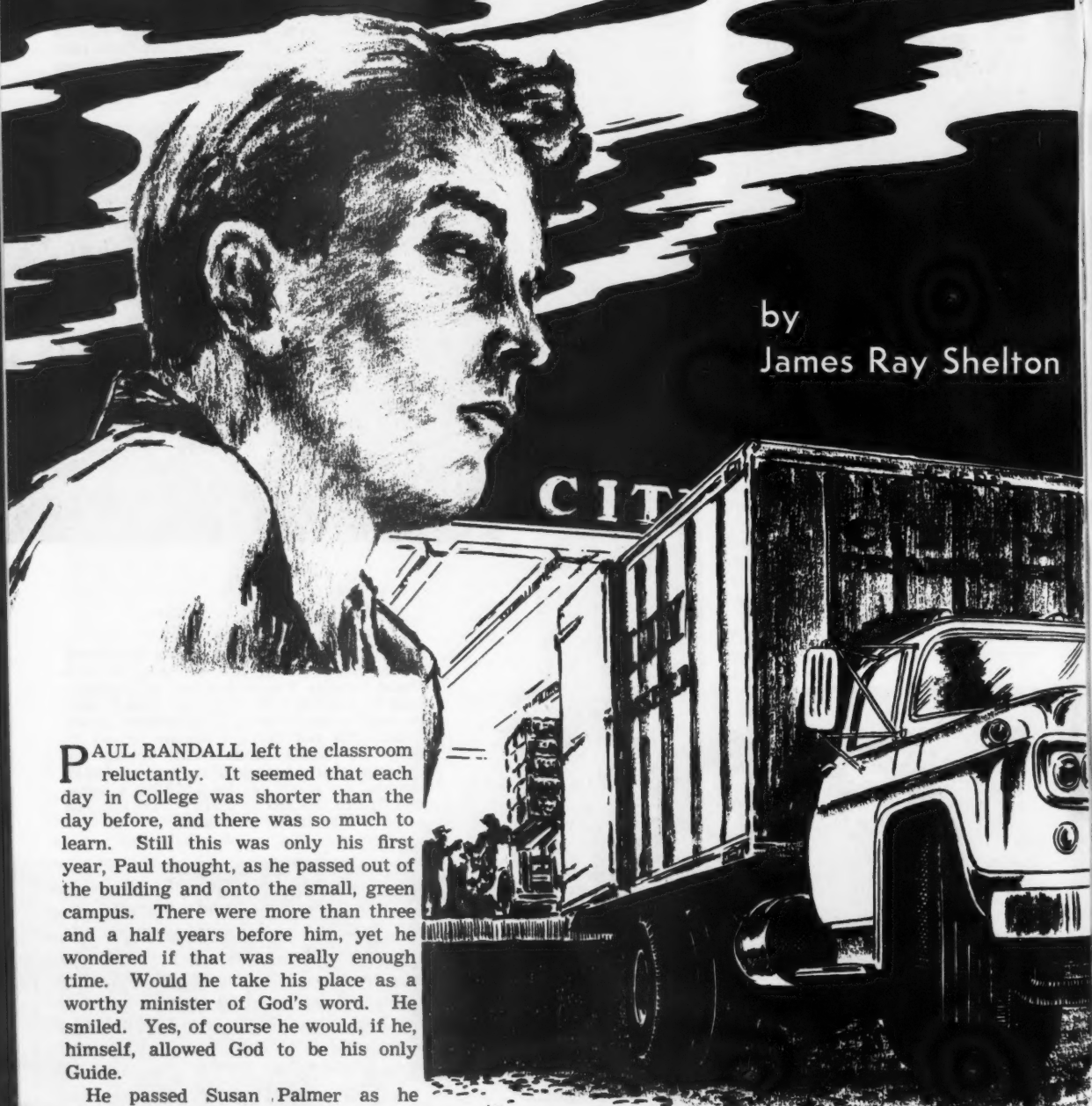
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girl friend and they both smiled. "Off to work again?" Susan asked.

"Yes," he told her, and smiled.

"It must be terrible—having to work every day after school." She shook her head. "Part-time work is not bad at all—but full-time . . . I don't see how you do it."

Paul shrugged. "It's not so bad," he said. "Not if it's the only way one can go to Bible College. I'm just thankful that City Transfer needed a good truck driver. Jobs are hard to get, you know."

Susan nodded. "Looking at it your way, I suppose you are right."

Paul grinned softly. "As long as God doesn't object," he told her. "See you tomorrow."

When he reached the old warehouse building that housed the small transfer company, Paul went directly to Bill Cole's office. Bill was dispatcher and a sort of general manager rolled into one. He smiled at Paul and said, "Hi."

Paul said, "Hello, Bill. Where do I go today?"

Bill reached for a sheet of paper laying on his desk. "Go to Race Manufacturing first, with a load of welding electrodes." He slipped back in his chair and shot a curious stare at Paul. "This other trip you may not like, but I had to give it to you. It wouldn't fit into any of the other drivers' schedules."

Paul frowned. "What is it, anyway?"

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Paul found a seat and sank into it heavily. "Whiskey! You know how I feel about that stuff."

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Paul sighed. "I can't haul it either, Bill. I just can't. . . ."

Bill threw his hands up before him. "I'm sorry, Paul. But this is a job and if you won't do it then I can't use you any longer." He paused. "Believe me, kid, if

I could have worked it out of your schedule, I would have. Anyway, I couldn't, and Bailey Distributors are just beginning to give us their business. So you can see what we're up against. That 'stuff' has to go—and it has to go tonight."

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A thousand pictures of broken homes, drunken men and women and of hungry children raced through his head. Suddenly he started to get up and go to Bill—and tell him that he could not deliver that awful stuff. Then a voice came; a voice so smooth, so gentle and so persuasive. It was saying, "Don't be foolish, Paul. If you don't deliver the whiskey, someone else will.—You can't stop that. What do you think one man can accomplish against a world loaded with people who want the stuff? Do

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Susan frowned. "What's wrong with you? Have you lost your best friend or something?"

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## "Where the Scriptures Speak . . ."

by the Editor

Scripture: Acts 16:13-15, 25-34.

**W**HEN ordinary news is published it often changes succeeding events quickly and to a great degree.

When the "good news" is proclaimed, it brings about changes also. In the eyes of the world, they may not always be as dramatic, but in the eyes of God they are more significant. Our lesson today is concerned with the publishing of the good news in two instances, and the results that came because of it.

The first passage of scripture has to do with the experience of Paul and his companions as they dealt with a group of women in Philippi. The account is written in the first person plural, with phrases like, "we supposed" and "one who heard us." This certainly indicates that Luke, the writer of the Acts, was present with Paul during this event.

We must remember that this is in Macedonia, not Palestine. Otherwise, I doubt if Paul and his companions would have been free to speak "to the women who had come together." (Acts 16:13.) You remember how the Samaritan woman at the well and the disciples of Jesus were surprised that Jesus would speak to her. This was both because of her nationality and the fact that men did not speak to women in public.

Only one of the women is mentioned by name, but she is a good illustration of what happens when the gospel is taken seriously. Lydia, "a seller of purple goods," was in the crowd. (Verse 14.)

She was also a "worshiper of God." This word means the one God.

The next sentence is a very important one, and is one for which present-day Biblical scholars would lay more stress than was heard even a generation ago. It is said that "the Lord opened her heart."

This raises the whole question of the relationship between God and the individual in the saving process. Must a person make up his own mind? Can a person decide to act and come to God? On the surface, we have been wont to answer these questions in the affirmative. In fact, we have said that this is the necessary step which God himself cannot take. This is the place free will comes into the picture.

This passage indicates that the internal, personal action was stimulated by God himself, who took the initiative to make the heart of Lydia receptive to the word which Paul preached.

There is a great deal in the writings of Paul about this subject and some classes may wish to pursue it further. I don't think we should read out the human side of the experience and imagine that God simply goes around tapping those whom he wishes to have come into his fellowship. Certainly the free will of man which we experience in other matters must operate to some degree in our decision to come to God for salvation. On the other hand, the grace of God, "freely bestowed, freely given" as the old phrase has it, also enters into the picture.

Another unusual thing about Lydia was that she had a "household." (Verse 15.) Perhaps her husband was dead, we cannot know. The important thing is that she was baptized, with her household, and prevailed upon Paul and his party to stay at her house.

The other passage of scripture in the lesson today is even more familiar. Paul and Silas had been preaching in Philippi and were put in jail because they had healed a slave girl who "had a spirit of divination and brought her owners much gain by soothsaying." (Verse 16.) The owners had Paul and Silas put in jail as a result of this destruction of their source of income.

When an earthquake occurred in the middle of the night and all the prisoners, including Paul and Silas, had their chains loosened from the wall, the jailer was about to kill himself. (Verse 27.) He assumed, I suppose, that he would lose his life because of losing his prisoners. But he did not lose his prisoners. As a result of this, he spoke the familiar words, "Men, what must I do to be saved?" (Verse 30.)

Here was the opening again, and "they spoke the word of the Lord to him." He also was baptized at once, "with all his family." And he also rejoiced. (Verse 34.)

It always happens this way. The good news, the gospel, will change lives. It will bring joy, satisfaction and happiness. God will instill his own grace into a heart, making it possible for a person to respond to his love, if we will permit this to happen





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When the "good news" is proclaimed, it brings about changes also. In the eyes of the world, they may not always be as dramatic, but in the eyes of God they are more significant. Our lesson today is concerned with the publishing of the good news in two instances, and the results that came because of it.

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We must remember that this is in Macedonia, not Palestine. Otherwise, I doubt if Paul and his companions would have been free to speak "to the women who had come together." (Acts 16:13.) You remember how the Samaritan woman at the well and the disciples of Jesus were surprised that Jesus would speak to her. This was both because of her nationality and the fact that men did not speak to women in public.

Only one of the women is mentioned by name, but she is a good illustration of what happens when the gospel is taken seriously. Lydia, "a seller of purple goods," was in the crowd. (Verse 14.)

She was also a "worshiper of God." This word means the one God.

The next sentence is a very important one, and is one for which present-day Biblical scholars would lay more stress than was heard even a generation ago. It is said that "the Lord opened her heart."

This raises the whole question of the relationship between God and the individual in the saving process. Must a person make up his own mind? Can a person decide to act and come to God? On the surface, we have been wont to answer these questions in the affirmative. In fact, we have said that this is the necessary step which God himself cannot take. This is the place free will comes into the picture.

This passage indicates that the internal, personal action was stimulated by God himself, who took the initiative to make the heart of Lydia receptive to the word which Paul preached.

There is a great deal in the writings of Paul about this subject and some classes may wish to pursue it further. I don't think we should read out the human side of the experience and imagine that God simply goes around tapping those whom he wishes to have come into his fellowship. Certainly the free will of man which we experience in other matters must operate to some degree in our decision to come to God for salvation. On the other hand, the grace of God, "freely bestowed, freely given" as the old phrase has it, also enters into the picture.

Another unusual thing about Lydia was that she had a "household." (Verse 15.) Perhaps her husband was dead, we cannot know. The important thing is that she was baptized, with her household, and prevailed upon Paul and his party to stay at her house.

The other passage of scripture in the lesson today is even more familiar. Paul and Silas had been preaching in Philippi and were put in jail because they had healed a slave girl who "had a spirit of divination and brought her owners much gain by soothsaying." (Verse 16.) The owners had Paul and Silas put in jail as a result of this destruction of their source of income.

When an earthquake occurred in the middle of the night and all the prisoners, including Paul and Silas, had their chains loosened from the wall, the jailer was about to kill himself. (Verse 27.) He assumed, I suppose, that he would lose his life because of losing his prisoners. But he did not lose his prisoners. As a result of this, he spoke the familiar words, "Men, what must I do to be saved?" (Verse 30.)

Here was the opening again, and "they spoke the word of the Lord to him." He also was baptized at once, "with all his family." And he also rejoiced. (Verse 34.)

It always happens this way. The good news, the gospel, will change lives. It will bring joy, satisfaction and happiness. God will instill his own grace into a heart, making it possible for a person to respond to his love, if we will permit this to happen



## Meaning for Today

by Herschell H. Richmond

He will use those, like Paul, Silas and Luke, to spread the gospel, if they will be used. It is at this point, probably, that the greatest demand is laid upon those who are studying this lesson today.

### The Scripture

Acts 16:13-15

13 And on the sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer; and we sat down and spoke to the women who had come together. 14 One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to give heed to what was said by Paul. 15 And when she was baptized, with her household, she besought us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." And she prevailed upon us.

25-34

25 But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, 26 and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. 27 When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried with a loud voice, "Do not harm yourself, for we are all here." 29 And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, 30 and brought them out and said, "Men, what must I do to be saved?" 31 And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." 32 And they spoke the word of the Lord to him and to all that were in his house. 33 And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. 34 Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

**H**AS your acceptance of Christ made any difference in your life? Can you enumerate any specific changes from your previous way of living? How has the gospel influenced your attitudes, moral standards, or personal habits?

In what respect has it guided you in choosing your career, forms of recreation, or community interests? Are you aware, from your own experience, of concrete ways in which the gospel changes lives?

For some of us, no doubt, these are rather sobering questions. We have been reared in a presumably Christian society, and many of us have literally grown up in the church.

Accepting Christ, and uniting with the church, was simply a matter of course. Possibly we were not conscious of any profound changes in our outlook on life or in our personal conduct. For this reason, it is difficult to imagine what kind of person we might have been if we had not been reared under Christian influences.

The two conversions mentioned in today's lesson may help us to appreciate how radically the gospel can change a person's attitudes and way of living. Lydia, for example, was already a devoutly religious woman, a member of the Jewish community at Philippi. Yet, when she heard Paul preach the gospel, she eagerly accepted baptism and led her entire family to become Christian. Although she was a successful busi-

ness woman, and well-to-do, Lydia immediately was seized by a new ambition in life. She became a zealous missionary for the gospel, testifying to her conversion.

As for the Philippian jailer we know nothing about his previous religious training. Apparently he was conscientious and regarded his work as a sacred trust. His was a responsible position in this Roman colony. What attracted him to Paul and Silas? Was he won by fear, or was he persuaded more by the apostles' buoyant spirit? In any case, he immediately took Paul and Silas "and washed their wounds" before accepting baptism from their hands. Then he brought them to his own home and fed them. "And he rejoiced with all his household that he had believed in God." This daring act was prompted by gratitude. The gospel had changed his life.

Indeed, the gospel has power to impart to men and women a new mind, a new heart, a new aim and ambition, a new quality of life altogether.

Consider how the gospel deepens our experience when, in tragic situations, we come face to face with stark realities. Think of those who have found a new goal when their existence appeared meaningless and their striving without purpose. Ponder what it means to those who pursue success, and actually slave to get ahead, when they discover the joy of seeking first the kingdom of God.

The gospel changes lives. It not only redeems us, but it shows us how to be a redemptive influence in society.

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# "An Explosion in Your Face"

by J. Warren Hastings

I met him some time after his wife had died with bewildering suddenness. I called on him at the store he owns in Washington, D. C.

"I am physically well," he said in answer to my question, "but I am a ship without a rudder. My life seems to have exploded in my face. I bounce a ball but it doesn't come back to me. There is a great void and I am lost."

He is a man in late middle age and he and his wife had been married for many years. Their friends often remarked as to how close they were.

"I know you have suffered a severe blow and that you are very lonely. However, you did have many happy years together and today she watches you from the Invisible Choir. Her love was the greatest thing in your life and even though she has gone from you, it will influence you until the end of time."

"Were it not for my religious faith at this time, I do not know what I would do," he said. "My life seems meaningless and I lack the incentive to try to get ahead. In the old days, I thrilled when business was good at Christmastime because I knew it would make her happy. Now I don't seem to care how business goes. I used to hurry home in the evening to be near her. Now I go home with dragging step. The sunshine of my life has gone from me."

"It is a glorious thing that you can lean on your religious faith at this time," I said. "Your faith in Christ means that you should live as wholesomely as possible. Your wife would not want you to surrender to the suffering that is sorrow. In her eyes, even though she has gone from you, you must always be a hero."

"The biggest factors in my life at

this time are (1) my faith in God Almighty, and (2) my love for my wife. Since my wife has left me in death, I am a lonely and broken man but I still have my tremendous faith in God. My head is bowed and the song has left my heart but I hold on to God with great tenacity. He is my Father and King, and the influence of his Son has changed my whole life. Were I not a Christian now, I believe I would be a suicide. I am glad I can talk with you, my pastor, and tell you of the power that enables me to keep on living—my faith. Thank God that he sent Jesus Christ into the world."

HATE is a treacherous acid which cannot be poured without spilling on the raw heart that held it.—Douglas Meador, Matador (Tex.) Tribune.



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# NEWS

of the Brotherhood

## Launching Decade of Decision

### Training Sessions

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Seventy conferences will be held in various areas throughout the nation beginning in Mid-April and running through the summer months. Purposes of the meetings are to advise local congregation leaders of the general program and philosophy of the Decade of Decision.

An orientation meeting of national and state leaders is scheduled for Feb. 26-27 in Indianapolis to prepare for the State Conferences.

The state meetings will center their training around the Decade Program Guide, to be released in March. These pamphlets will be the basic material for guiding the preparation and planning of individual church programs.

### Youngstown Building

YOUNGSTOWN, OHIO—Wickliffe Christian Church has broken ground for the first unit of its building program.

The new structure, the education plant, will be located about four blocks from the present facilities.

H. H. Hoover is pastor of the church.

Eugene Beach of First Church here and A. M. Pennybacker of Central Church here participated in the ground-breaking services along with several members of the Wickliffe congregation.

The new unit will cost approximately \$100,000 and is scheduled for completion April 1, 1960.

### Counselor Dies in Fire

LEBANON, ORE.—Mrs. Ruth Daniels, 57, lost her life in the flames that destroyed the home where she was staying overnight while attending a Christian World Fellowship Youth Meet held here recently.

Two Chi Rho girls from Corvallis, Ore., attending the same event escaped from the burning home by crawling onto the roof and descending on a ladder. The girls, Peggy

Smith and Lois Finnell, lost their clothing and other possessions.

The home which burned was that of Mr. and Mrs. Leonard Sherrill. The Sherrills had reportedly smelled smoke about 1:30 A.M., but an investigation failed to reveal any fire. Two hours later the entire structure was ablaze.

Mrs. Daniels, who was superintendent of the dining hall at Northwest Christian College, was a counselor for the youth meet. She was a member of First Christian Church in Eugene.

### DeGroot Honored

FORT WORTH—Dr. A. T. DeGroot, distinguished professor of church history in Brite College of the Bible at Texas Christian University, is one of ten professors in the state of Texas honored by the Minnie Stevens Piper Foundation of San Antonio for outstanding academic, scientific and scholarly achievement.

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Purpose of the award is to give recognition specifically to the teaching profession rather than to research or other related activities.

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### State Secretary Emeritus of Washington Society Is 90

#### W. F. Turner, Veteran

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Dr. Turner still edits the state paper for Washington and North

Idaho. Describing himself as an optimist, Dr. Turner said: "I believe that Christians are stronger spiritually than they ever have been. I can't but believe that our younger people are better than they were in my day, despite all that we read and hear."

"The world may be worse at the moment in some places, but I believe it's growing better. I don't think any of us would want to go back to the 'good old days.'"

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Mrs. Turner died in 1952. He has a son and two daughters.

### \$100,000 Gift

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The check was received recently from Amon Carter Jr., chairman of the Foundation's trustees.



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**SCOUTS** William L. Pierce and William L. Sutton received God and Country awards at a worship service of Central Christian Church, Elmira, N. Y. Charles L. Brooks, pastor, is in the center and behind the boys stand the parents.



**JAMES K. SPIETH** of First Christian Church, Girard, Kan., receives the God and Country award from his minister, Virgil C. Feerer at a recent church service. His mother, Mrs. Nita McCullough, looks on.

## Boy Scouts' God and Country Awards

Churches Back Program

**DANIEL HEDENBURG** (left) and Douglas Faulin received the God and Country awards at First Christian Church, Harris-town, Ill., during a morning worship service. Stephen S. Carnock is pastor.



**FIRST CHRISTIAN CHURCH**, Fort Smith, Ark., shared in the presentation of God and Country awards to two Explorer Scouts, members of the troop sponsored by the Christian Men's Fellowship. Mr. and Mrs. Richard L. Martin and Ricky are at right and Mr. and Mrs. Ned Pearson and Billy at left. In the left background is Ed York, Scout committee chairman; in the center is the minister, William C. Howland, Jr.; and L. B. Thomas, institutional representative, is in the right background.



**STEPHEN GLEASON** (left) and Ronald Achilles received the God and Country award recently at First Christian Church, McPherson, Kan. Others who participated in the service included (from left): Scoutmaster Carroll Winslow, Mrs. Chester Gleason, Chester Gleason, pastor, Mr. and Mrs. Bruce Achilles.

**DAVID LYNN GILBERT** receives the God and Country award at Boulevard Christian Church, Hialeah, Fla. At left is David's father and mother, Mr. and Mrs. E. Russell Gilbert. Others in the picture are Lawrence S. Ashley (center), executive secretary of the Florida Christian Missionary Society; Scoutmaster Prendes and members of his Boy Scout Troop.







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Churches Back Program

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**FIRST CHRISTIAN CHURCH**, Fort Smith, Ark., shared in the presentation of God and Country awards to two Explorer Scouts, members of the troop sponsored by the Christian Men's Fellowship. Mr. and Mrs. Richard L. Martin and Ricky are at right and Mr. and Mrs. Ned Pearson and Billy at left. In the left background is Ed York, Scout committee chairman; in the center is the minister, William C. Howland, Jr.; and L. B. Thomas, institutional representative, is in the right background.



**STEPHEN GLEASON** (left) and Ronald Achilles received the God and Country award recently at First Christian Church, McPherson, Kan. Others who participated in the service included (from left): Scoutmaster Carroll Winslow, Mrs. Chester Gleason, Chester Gleason, pastor, Mr. and Mrs. Bruce Achilles.

**DAVID LYNN GILBERT** receives the God and Country award at Boulevard Christian Church, Hialeah, Fla. At left is David's father and mother, Mr. and Mrs. E. Russell Gilbert. Others in the picture are Lawrence S. Ashley (center), executive secretary of the Florida Christian Missionary Society; Scoutmaster Prendes and members of his Boy Scout Troop.



# CAMPUS COVERAGE

## Eureka Reports

EUREKA, ILL.—Eureka College Development Program is gathering momentum with one quarter million dollars pledged. The total goal of \$700,000 is to be raised over a 30-month period.

The first phase—the home community campaign—was completed before summer vacations were at full tide, and came off with phenomenal success. Under the general chairmanship of Dr. Burrus Dickinson, with a goal of \$100,000, this small community all but established a national record of per capita giving when it over-subscribed its goal with pledges of over \$102,000.

Heading the entire state organization as co-chairmen are Dr. Roland Slater of Peoria and Homer E. Watkins of Centralia.

The interest, the investments of time and self, and the willingness to share in financial support encountered thus far are both widespread and heartening in the opinion of Dr. Ira W. Langston, president.

## Scholarship Provided

FORT WORTH, TEXAS—Endowment of a \$25,000 scholarship fund for Brite College of the Bible at Texas Christian University here has been established by Mrs. Robert G. Carr of San Angelo, TCU Chancellor M. E. Sadler announced recently.

The grant, known as the Mrs. Robert Carr Ministerial Scholarship Fund, provides full scholarships for two graduate students in the university's seminary each year.

"We are very grateful for this valuable contribution to our work," Dr. Sadler states.

Two Brite College middlers have been awarded the scholarships this year—Ray Heckendorn of Puyallup, Wash., and Richard Hake of Medford, Ore.

"This is a most significant contribution," says Dr. Elmer Henson, dean of Brite College, "and through the years the ministry of the church will be greatly helped by this thoughtful and meaningful gift."

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ENID, OKLA.—Twenty Phillips University seniors, all members of the Christian Church, have been

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Representative of seven states, these 10 women and 10 men from the local campus are equally divided with one half in Phillips' arts and science college and the other half in College of the Bible.

Phillipians receiving this honor and churches from which they come are: Barbara Bell, (First) Cheyenne, Wyo.; John Blass and Mary Blass, (Central) Arkansas City, Kan.; Brower Burchill, (First) El Dorado, Kan.; Carlene Champie, (University Place) Enid, Okla.; Philip Dare, (Maplewood) Maplewood, Mo.; Charles Elwick, (First) Monett, Mo.

Mary Field, (Riverside) Wichita, Kan.; Frank Frick, (First) Ponca City, Okla.; Lewis Hackleman, (First) Pawhuska, Okla.; Helen Hall, (First) Wewoka, Okla.; Mary Harms, (University) Chicago, Ill.; Roberta Kemp, (Highland) Denver, Colo.; Nancy Livingston, (First) Tonkawa, Okla.

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HAWKINS, TEXAS—The 45th Homecoming celebration of Jarvis Christian College drew former students from Texas, Arkansas, Louisiana, Mississippi, Oklahoma, Florida, California, Colorado, Indiana, Iowa and Tennessee.

The celebration opened with a variety show titled "Stars From Hollywood." Winners, who represented various Hollywood stars, included Mary Cohen, Mary Ann Henry, Leo Daniels, Doris Davis, Anita Alexander, John Phillips, Travis Glaster and Gloria Hare.

At the coronation ceremonies Mrs. L. V. Issac, of the class of 1939, was "Miss Homecoming" and Mary Cohen was elected as campus queen to reign as "Miss Jarvis."

More than 1,000 spectators watched the Jarvis Bulldogs defeat the Philander Smith Tigers 44-30 in the traditional football contest.

John O. Perpener, Jarvis vice-president, spoke at the annual meeting of Jarvis Alumni and Ex-students Association. He showed architect's sketches of the proposed new buildings, including men and women's dormitories, library, academic building and health center.

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● David Ross Hardy has been elected to the board of trustees of Culver-Stockton College, Canton, Mo. Hardy, an elder in Country Club Christian Church, is president of the Kansas City Bar Association and senior partner of a well-known law firm in Kansas City.

● About 1,000 persons attended a concert featuring Richard Ellsasser, world-famous organist, recently at the Briggs auditorium, Phillips University, Enid, Okla. Highlight of the program included playing of a composition by himself in which the organist used the foot pedals about 3,000 times in three minutes.

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# JOHN KNIGHT



## CHRISTIAN COACH

*by James W. Carty, Sr.*

### ***Building Character, Cooperation, Courage and Conviction among Players***

John J. Knight, Athletic Director at Bethany College since 1930, is a coach who builds character, cooperation, courage and conviction among his players.

Knight, the head football coach at Bethany, is president of the National Association of Inter-collegiate Athletics, which represents 460 colleges.

He is president of and teaches the men's Bible class every other Sunday and is an elder and past chairman of the board at Bethany Memorial Church.

At campus and church alike, Knight strives to challenge adults, young and old, to follow Christ more closely, compassionately and clearly.

Knight is personal and concrete in his approach. He recognizes that each individual is different and has his own problems, dreams, hopes and aspirations.

In the Sunday school class, each member expresses himself. There is considerable discussion as the men apply Biblical lessons to modern living.

In football, for example, one player may be conceited, selfish, anxious to prove himself a hero, a star. Knight works to develop humility in that player, helps him see the need for self-sacrifice and team work.

Another player may be insecure, uncertain, filled with doubt. Knight helps him develop self-confidence.

"Many approaches are valuable for bringing out the best in a person so that he becomes physically adept, mentally alert, and spiritually mature," Knight said.

"Sometimes you encourage someone to strive harder and he responds to the encouragement. On other occasions, you tell someone he isn't doing his best and he profits from the criticism and works harder to improve."

One time not too many years ago a little man with a big spirit reported for football despite the fact he had not taken part in that sport in high school. At 165 pounds, he was too small to make the line, and the Bisons already had top backfield men.

Knight recalls he told the youth he probably

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*James W. Carty, Jr., is professor of journalism and director of publications and publicity at Bethany College.*





DR. PERRY EPLER GRESHAM, right, Bethany College president, presents the Sammy Baugh trophy to John J. Knight, Bethany Athletic Director, in appreciation for more than 25 years of service.

would "not make the team." The freshman didn't show enough ability and apparently lacked the physical stamina.

"But he had determination and drive and asked to keep working with the team," Knight remembers. "I let him."

"By his sophomore year he showed a lot of improvement. By the end of the year when one of our guards was hurt, the youth went in the game and performed capably.

"He won a regular spot during his junior and senior years. He was injured and did not play two games his senior year, and we lost those two. We won the other six when he played. His spirit proved a tremendous influence on the other players. He inspired them to attain heights.

"This is the Christian spirit—never to feel discouraged, but always to keep trying—and as part of the team."

Knight remembers another time when he was coaching football at Wheeling High School. One boy from a broken home was constantly on the verge of trouble.

"The student felt that everyone was against him," Knight recalls. "I told him that he would be accepted for what he did, not for what he came from.

"The lad straightened out, was a leader as we won nine, tied one. Later he became a fine teacher and coach."

What does Knight try to develop in a player? The coach's answer:

- **"Integrity,** so a player can look you in the eye and know he is as good as the next fellow. Even if he loses sometimes, he never will be defeatist in attitude, but always will strive to do his best on the sports field and in the other areas of life.

- **"Vision** of the relation between the athletic and academic pursuits. Both require discipline, study,

planning, purpose.

- **"Leadership.** If he is going to be a team member, he must do more than his share. He must put out a little extra, run the second mile.

- **"Knowledge.** What a person does in athletics, he also will do in life. If he is a quitter in sports, he will have a losing attitude in life and will run from problems. If he has a competitive spirit in sports, he will be a good businessman who strengthens our democratic economy."

Knight exemplifies the attitude of good sportsmanship. He is thrilled when clean-cut young people develop into men of stature.

A highlight of Knight's career came a few years ago at a sports banquet when Bethany College honored him for his 25 years' service to the college and the nation. The Sammy Baugh trophy was presented him. Baugh, a former football star, has been a long-time friend of Dr. Perry E. Gresham, the Bethany College president, and studied under him when he was a philosophy professor at Texas Christian University.

One of Knight's thrilling moments came in 1925 when he coached Wheeling, W. Va., high school to a state football championship. His team beat a highly rated Victory High School from Clarksburg, W. Va., in the big game, 33 to 0.

His 1928 basketball team from Wheeling high school won the National Scholastic Consolation Championship at the University of Chicago.

And in 1940, he had one of his best records at Bethany, winning six, losing two. A big game was a 14-13 victory over Geneva College of Beaver Falls, Pa.

Sometimes Knight-coached teams win, sometimes they lose. But the players and fans have fun. They know that there is no over-emphasized effort to win at any cost—rather that sports are  
(Continued on page 25.)

JOHN J. KNIGHT reads from the Bible in teaching the men's Bible class at Bethany Memorial Church.



## THE DISPATCHER

(Continued from page 15.)

ever comes will be right for me."

Susan forced a smile. "I'm glad that you haven't lost faith."

"No, I haven't lost faith. I'm only disappointed," he told her, and looked about them at the hallway and the doors leading to various classrooms. "I wonder just how many more times I will see this sight. Not many, I'm sure . . . unless I find another job right away. That seems very doubtful."

Susan nodded slowly. "Yes. I know how hard. . . ."

" . . . Paul." It was Professor Johnson, dean of men. "I'm sorry to interrupt you two, but there was a telephone call for you this morning. A Mr. Blake with City Transfer. He wants you to come to his office as soon as you have finished your classes for the day."

Paul frowned. "Thank you, Professor," he said, and stared at Susan.

Susan shrugged. "Wonder what that's all about?"

Paul stared down at the floor. "I think I know. But why should he want to give me a lecture. It's all over anyway."

"Are you going to see him," Susan asked.

Paul hesitated. "Yes," he breathed, "if that's what he wants."

\* \* \* \* \*

Mr. Blake was a large man who required every inch of space in his over-sized chair behind a giant, over-sized desk. He eyed Paul thoughtfully.

"I've never seen you before, boy. Never had reason to, until now," he boomed.

Paul tried to smile. "No, sir," he said.

Mr. Blake went on. "We no longer do business with Bailey Distributors—thanks to you." He frowned. "Do you realize how much money you cost this company?"

Paul shook his head. "I didn't refuse to haul that whiskey in order to cost you money, Mr. Blake. I just had a decision to make—and I made it—with God's help."

Suddenly Mr. Blake pulled himself out of the chair. He was grinning. "A man who can make decisions—and stick to them! That's the sort of man any business needs, boy! Do you realize that?"

Paul nodded in agreement. "You take Bill Cole—he's so busy with too many jobs that

## Character Showing

Watch a man with scrutiny when his will is crossed, and his desires disappointed. The quality of spirit he reveals at a time like that will determine the character of that man.—R. T. WILLIAMS in "Wesleyan Methodist."

every day or so we come up with an awful mix-up due to poor scheduling of deliveries. He needs to be able to spend more time as general manager."

Paul nodded again.

"Well. . . . What about it?"

"I don't understand. I. . . ."

Mr. Blake thundered. "I'm offering you the job of evening dispatcher! What about it?"

Paul found a chair and sat down. "Yes, sir," he exclaimed.

Mr. Blake grinned and his voice softened. "It isn't exactly what you had expected, huh?"

"It surely isn't," Paul admitted. But then, he shouldn't be surprised, he thought, for didn't Jesus say, "Instead, seek his kingdom, and these things shall be yours as well."

THE END



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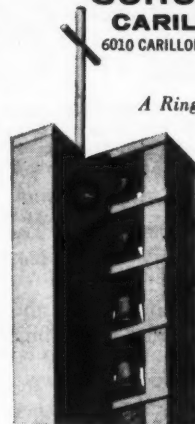
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# TOWARD A BETTER CHURCH

by Samuel F. Pugh

## Preparation for Worship

### II. The Service

*This is the second article in a series of three on Preparation for Worship. Last week we discussed the preparation of the place of worship and next week we offer suggestions under the title, Preparation of the Worshiper.*

• • •

THE time was (in many churches, and still is in a few) when the minister would spend little time on any part of the Sunday morning service, except what he gave to sermon preparation. Some ministers would jot down a song or two after arriving at the church, or begin by asking, "What would like to sing?" His prayers were usually extemporaneous and the service informal.

Today the services of worship in most churches are more dignified, more reverent, and far better prepared than they were a generation ago. Greater stewardship has made possible more worshipful sanctuaries. Changing emphases have highlighted the importance of worship. What then may be done in the way of advance preparation to improve the Sunday morning service of worship?

The minister may list his sermon topics for at least six weeks in advance. He may use a file folder for each sermon in process of preparation and add notes and clippings week by week, giving special attention to the message

*Samuel F. Pugh is the executive director, local church life, The United Christian Missionary Society, Indianapolis, Indiana.*

of the approaching Sunday's service. He will need many hours for preparation and whether that preparation be at the church or at home the time should be protected.

Ministers now spend much time in the preparation of the "pastoral prayer" for Sunday morning. The calls to worship, the hymns, the arrangement of the various elements of worship are of such importance that they require time and study.

Most churches now have a department or committee whose responsibility it is to evaluate and improve the services of worship and to help provide spiritual depth for every phase of the church life. Such a department will take the initiative in calling together the elders, deacons, choir, ushers and the minister for the purpose of coordinating responsibilities and rehearsing parts.

The choir's weekly preparation and rehearsal is especially important. The kind of music used, the choir's understanding of its role as a part of a worshipping congregation are to be remembered in preparing for the hour of worship.

Let the choir rehearse the responsive reading with the minister on Thursday night, and on Sunday the congregation will be more apt to participate. Let the choir sing a new hymn as a special number once or twice before the congregation is asked to sing it on a Sunday morning. The unfamiliar hymn may inspire the spectator but not the participant—and every worship-

er should be a participant.

Preparation of the service of worship should include an understanding of the various phases of worship. Leaders should take into consideration the *function* of worship and some *specific objectives* of each particular service.

The scripture should be appropriate and accurately quoted. The bulletin cover should be carefully selected, with the printing or mimeographing of such quality that even a bulletin adds to the mood and spirit of reverence.

### —JOHN KNIGHT

*(Continued from page 23.)*

a part of the leisure-time activities of people

There is a fine intra-mural program at Bethany. So sports is simply not for spectators at the college. All students learn that recreation is re-creation of body, so that the mind can be more alert.

The professor of physical education who heads up this program, Knight, is a genial person with a wonderful disposition. He is one of the most highly regarded coaches in the nation.

Knight and Mrs. Knight are the parents of three daughters.

Knight received his undergraduate degree at West Virginia Wesleyan and his master's degree from Ohio State University.

Back when he was beginning his coaching—at Weston High School in West Virginia—one of his students was Kent Kessler. Now Kessler has written a new book, *Hail West Virginians*, which describes sports at West Virginia colleges.

Knight is proud that his students have gone into many walks of life, and that their lives influence others to walk a little more closely with God.

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The first list appeared in the November 29, 1959, issue of THE CHRISTIAN EVANGELIST-FRONT RANK.



### ALABAMA

Cullman, First Christian Church

### COLORADO

Littleton, South Suburban Christian Church

### FLORIDA

Clearwater, Central Christian Church

Jacksonville, First Christian Church

Sebring, First Christian Church

### IDAHO

Caldwell, Valley Christian Church

### ILLINOIS

Carbondale, First Christian Church

Coleta, Christian Church

Gays, Christian Church

Roodhouse, Roodhouse Christian Church

Salem, Central Christian Church

Viriden, First Christian Church

### INDIANA

Bruceville, Christian Church

Auburn, First Church of Christ

New Albany, Tunnel Hill Christian Church

Carmel, Crestwood Christian Church

Bloomfield, First Christian Church

### IOWA

Pierson, Christian Church

Lorimer, Barney Christian Church

### KANSAS

Girard, First Christian Church

Osawatimie, First Christian Church

Topeka, Oakland Christian Church

Wichita, University Christian Church

Manhattan, First Christian Church

### KENTUCKY

Glasgow, First Christian Church

### LOUISIANA

Hammond, First Christian Church

### MICHIGAN

Arcadia, Blaine Christian Church

### MISSOURI

South Greenfield, Pennsylvania Christian Church

Kingsville, Christian Church

Nevada, First Christian Church

### NEBRASKA

Nelson, First Christian Church

### NORTH CAROLINA

Robersonville, First Christian Church

Winterville, Christian Church

### OKLAHOMA

Atoka, First Christian Church

Billings, Christian Church

Oklaoma City, Highland Hills Christian Church

### OREGON

Pendleton, First Christian Church

### TENNESSEE

Savannah, First Christian Church

Rossville, Pleasant Christian Church

### TEXAS

El Paso, Austin Park Christian Church

El Paso, Bethany Christian Church

Uvalde, First Christian Church

Fort Worth, Bethany Christian Church

Houston, Heights Christian Church

Hillsboro, Central Christian Church

Waco, Central Christian Church

Dublin, First Christian Church

### VIRGINIA

Christiansburg, Edgemont Christian Church

Alexandria, First Christian Church

Portsmouth, West Side Christian Church

Pembroke, Christian Church

### WASHINGTON

Everett, Central Christian Church

### WEST VIRGINIA

St. Albans, First Christian Church



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(Churches reporting after list was made up will appear in next listing.)

## MEANING OF WORSHIP

(Continued from page 6.)

our home before we set the table before them. This is the doorway into the church. It is the psychological moment because the reality of worship follows real faith and repentance and commitment. Baptism symbolizes the reality of faith, repentance and commitment. Here one dramatically portrays his deep desire to love God with *all* the heart, *all* the soul, *all* the mind, *all* the strength, *all* the being. So he is buried with Christ in baptism and raised with Christ out of the watery grave, saying: "Bless the Lord, *all* that is within me bless His Holy Name!"

Being a Christian is the matter of surrendering ourselves, one area of life after the other, to the love and worship and service of Jesus Christ our Lord. It takes all there is of us, and it is done before all the people; it is an act of the church. In my judgment, except in rare cases, it should not be a private service. Some things are too deep for words. Some things are better acted out, and so this drama says what words cannot say. This baptism, in the center of our chancel, is a constant challenge to man's indecision. That is why I always say at the end: "Perhaps the unlighted candle is for you."

When we have received new members into the church in this manner it is natural that they should come to the Lord's Table. Joseph Sittler said, "The church is the community that remembers Jesus." This is what Jesus asked for. He said, "When you take this cup and this loaf remember me." That is what they did. It is the community that remembers, that recollects, that re-collects. When we come to this table in the right spirit we are re-collected within ourselves and in our fellowship. There are many meanings in the Lord's Supper. The grace of God is mediated to us through this communion. It means remembrance; we remember that He is alive and we remember the agreement: our agreement to serve Him and His

(Continued on page 29.)



## TO NEW MINISTRIES

▲ **MOUNTAIN VIEW, CALIF.**—First Christian Church here has called Gerald Tichenor as full-time minister. Mr. Tichenor is a graduate of Northwest Christian College, Eugene, Ore., and has the M.A. degree from Butler University, Indianapolis, Ind. He formerly served as minister in Indiana, Washington and Utah.

▲ **CUSHING, OKLA.**—Harold L. Abraham is the new minister of First Christian Church here. For nearly two years he has served as associate minister of East Dallas Christian Church, Dallas, Tex. Previous to that he was minister at Wheeling Avenue Christian Church in Tulsa, Okla., and First Christian Church, Blackwell, Okla.

▲ **RICHMOND, VA.**—Robert E. Jarman, pastor of First Christian Church, Greensboro, N. C., for the past seven and one-half years, has resigned to accept the pastorate of

Hanover Avenue Christian Church here. Recently elected first vice-president of the International Convention of Christian Churches (Disciples of Christ), Mr. Jarman will begin his work in Richmond January 1, 1960. He has served the brotherhood in many positions of leadership at both the state and national levels.

▲ **FRANKFORT, IND.**—Enos Nelson was recently installed as minister of education for First Christian Church here. The installation sermon was given by E. Lyle Harvey, director of religious education for the Indiana Christian Missionary Society. Mr. Harvey's sermon was titled, "The Miracle of Change." James Y. Brown is pastor of the church.

▲ **MISSION, KAN.**—Lane E. Klein has been called to Countryside Christian Church here as minister of Christian administration. His

responsibilities include the evangelistic, stewardship and administrative phases of the church work as well as serving as an associate to the minister, Claude G. Large. A graduate of Phillips University, Enid, Okla., Mr. Klein has been associated with trust department of The City National Bank & Trust Co., of Kansas City, Mo.

### —To New Ministries

Daniel S. Packard to First Christian Church, Covington, Ky., from Miami Boulevard Church, Miami, Fla.  
James Wallace to First Christian Church, Wilson, N. C., from First Church, Sarasota, Fla.  
David T. Brooks to East Orlando Christian Church, Orlando, Fla., from First Church, McIntosh, Fla.  
Herbert Drane to First Christian Church, Haines City, Fla., from First Church, Louisville, Ky.  
Lewis George to First Christian Church, Sheridan, Ind., from First Church, Clinton, Ky.  
James Rousseau to First Christian Church, Perkins, Okla., from Christian Church, Leon, Kan.  
Carl Ray Daniels to First Christian Church, Hominy, Okla., from Westwood Church, Denver, Colo.  
Ivan E. Campbell to First Christian Church, Perry, Okla., from Christian Church, Grandfield, Okla.  
Lester L. Myers to Christian Church, Crescent, Okla., from First Church, Medicine Lodge, Kan. Mr. Myers attends the Graduate Seminary, Enid, Okla.  
John A. Black, Jr., to First Christian Church, Big Spring, Tex., from First Church, Haldon, Okla.  
Clarence Fuqua to First Christian Church, Beville, Tex., from First Church, Lubbock, Tex., as associate minister.  
Walter Hargraves to Central Christian Church, Galveston, Tex., from First Church, McAlester, Okla.  
Douglas Michel to First Christian Church, Conroe, Tex., from First Church, Rockett, Tex.  
Wm. E. Robinson to First Christian Church, Crockett, Tex., from First Church, Detroit, Tex.  
Clifford Taylor to First Christian Church, Killeen, Tex., from U. S. N. Chaplaincy.  
Harold J. Sheets to Memorial Christian Church, Fort Worth, Tex., from First Church, Beville, Tex.

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**FROM:** Christian Board of Publication, Box 179, St. Louis 66, Missouri



## "You Are What You Read"

### Revised Study

**Philemon Among the Letters of Paul.** By John Knox. Abingdon Press. 110 pages. \$2.

The Baldwin Professor of Sacred Literature at Union Theological Seminary in New York, Dr. John Knox, has made a most significant contribution to the field of Biblical Literature, through the publication of his revised edition of *Philemon Among the Letters of Paul*.

Through his Biblical research and scholarly skill, he has revealed a new view of the meaning and significance of Paul's brief note to Philemon. He strongly supports the view that Archippus was the owner of the slave Onesimus, and also the home in which the church met. Since Paul did not know Archippus, he sent this letter to a disinterested and firmly trusted friend, that through this friend, Philemon, the owner of the slave Onesimus would receive the message.

Paul likewise sent another letter (Colossians) to the church at Colossae of which Archippus was a member, and requested that not only this letter be read to the church but also the letter sent to Philemon, referred to as the Laodcean letter since Philemon lived there. (Colossians 4:16) Thus, Paul was depending on his friend Philemon and the church at Colossae to exercise great control over the conduct of Archippus, the master of the slave. Paul wants the whole church community to know what he is asking of Onesimus' master.

Dr. Knox likewise presents strong evidence that from the beginning Philemon was a part of the Pauline tradition, and that it was clearly associated in that tradition with Colossians.

From the letters of Ignatius, the bishop of Antioch in Syria, to the church at Ephesus, the bishop of Ephesus, Onesimus is mentioned by name or office fourteen times.

In the first six chapters of this letter, Ignatius shows the influence in many ways of the letter, Phile-

mon. It seems to be clear that for Ignatius there was some connection between Philemon and the bishop, Onesimus. This certainly makes a very strong case for the slave Onesimus, Paul's child in the Gospel, and the Onesimus, bishop of Ephesus, being the same person.

It could well be that Onesimus was the bishop of Ephesus "when a corpus of Paul's letters was published; indeed, that publication would probably have been done under his oversight."

Dr. Knox says, "With this publication of the Pauline letters the history of the New Testament, as a fixed collection of books, properly begins."

Here is a little book of 110 pages that brings the freshness and challenge of a new view and points up once again, the tremendous power and far-reaching significance of that which many might well consider rather small and insignificant.—KRING ALLEN

### For Suffering People

**The Revelation of God in Human Suffering.** By Wayne E. Oates. The Westminster Press. 143 pages. \$2.75.

If you have ever felt so discouraged that you wondered what it is all worth; if you have suffered great pain in body or feelings so that you began to cry in angry doubt or childish whimpering, "Why!" then the words of Wayne Oates are for you.

If the extent of your suffering is so overwhelming that you cannot find help or hope in any words (especially written words), then a human relationship of understanding acceptance may have to come first. Oates knows that books can never substitute for the warmth of a personal concern.

The book carries added emotional meaning to those who can hear his warm, wise and witty voice.

The book deliberately conceals the scaffolding of psychological and scholarly Biblical study, but reveals

the fruit of wisdom and concern. The book makes no reference to the extent of both physical and mental pain the author has endured and through which his spirit has indeed come to see the light of God's love in the face of Jesus Christ.

The sermons are primarily for persons who need them, members of churches and strangers to churches, able and disabled, or deeply troubled pastors. But they are also highly useful models for pastors eager to reveal more penetrating of understanding. Together they form an orderly and related understanding (theology) of suffering and its meaning and the answer of the gospel to it.—JACK M. SHERLEY.

### Positive Note

**The Gospel in Dispute.** By Dr. Edmund Perry. Doubleday and Company, Inc. 230 pages. \$3.95.

*The Gospel in Dispute* is another volume in the "Christian Faith Series" edited by Rheinhold Niebuhr. Dr. Edmund Perry, the author, is Chairman of the Department of History and Literature of Religions at Northwestern University.

The thesis of the book is that the Church's historic mission has been to "call men away from other 'lords' to the Lord Jesus Christ. The author rightfully contends that the essence of being a Christian is being a responsive and responsible missionary.

Today the claims of the gospel are everywhere in dispute. Secularism in the western world as well as new missionary emphases by the religions of the Middle and Far East, has envied the church in a culture hostile to the Christian faith.

This book sounds a positive note in Biblical theology defining the mission and projecting a strategy for the church in our day.

The book should be a "must" for ministers and recommended reading to serious Christian laymen. It could well be used as a supplement to C.W.F. studies of the Far East.—ROBERT M. PLATT

## MEANING OF WORSHIP

(Continued from page 26.)

agreement to be with us to the end. It is the Eucharist, the thanksgiving.

We remember that we have a fundamental reason to give thanks, no matter what happens, for "if men in any panic melt away He will still uphold the order of the world." We renew our fellowship with Him and with each other. We feed our souls. We come for nourishment of soul, and the Bread of Life is as real as the bread on this table.

Remember Judas was in the upper room and forgiveness was held out to him to the very end. It means immortality because this is the first day of the week, this is the Lord's Day, this is the day of resurrection. Because He lives we shall live also. These things we come to remember when we gather about the table of our Lord.

We would be most insensitive if we had come this far in the service without a profound sense

of gratitude. No man can really be thankful without expressing his thanks in specific and concrete ways that cost him something, and so we take the offering. It is used to build and maintain churches of this kind and to carry on the kind of program that is represented here. Not only that; our gifts span whole continents and make possible the declaration of the gospel of Christ by the lips and the lives of men in at least a dozen nations all over the world.

The Pastoral Prayer is introduced by the ancient words: "The Lord be with thee"—(the people) "And with thy spirit"—(Minister) "Let us pray." These words have been used for centuries. The choir sings the Meditation. This is to center our hearts on God again. The classic division of a Pastoral Prayer is thanksgiving, confession and petition. We do not always follow this pattern.

The reason for the Pastoral Prayer is to try and gather up the needs of all of us and to lift them up to God. That is why this is followed by the anthem, and for twelve years I have felt it was worth coming to this sanctuary just to hear the choir. The choir proclaims the gospel every Sunday.

Then comes the sermon. The gospel would be proclaimed here if there were no sermon. If we just came together and gathered about the Lord's Table, if we came in the name of Christ, the gospel would be proclaimed. Bishop Lilje said that when the Christians got together in the concentration camps, even though they could speak no word, the gospel was proclaimed. But preaching is important.

The Kerygma, the Gospel, this astounding assertion that God Almighty came into the world in Jesus, that He lived and died and rose again, the incarnation, the resurrection, the certainty that Christ lives in His church today, which is His body, this must be proclaimed. The good preacher will make it relevant and express the true meaning of events and their relation to life. Great

preaching gives new perspective. The preacher speaks not of days but of years, not of a locality, but of the whole world. He brings life and its purpose back into focus.

In the great rush of life our vision becomes blurred and good preaching brings life back into focus. It gives us a sense of the Eternal. Great preaching should be great teaching but, as Dr. Johnson said, "Men need more often to be reminded than to be informed."

The test of a worship service doesn't come in the church; it comes out there on the street, in the home, the office, the shop. Attendance at church may not issue in comfort and serenity of soul. It may result in a question as embarrassing as that which Elijah heard after the earthquake, the wind and the fire. You will recall the Eternal said: "Elijah, what are you doing here?" It was embarrassing because Elijah wasn't doing anything. He had been lying flat on his back, whining because life was hard. The Eternal told him that there was a king to be crowned and there were young men to be trained for the ministry and there was work to do. So it is today.

I hope you did not come merely to salute the Lord today, but to speak and to listen. "For real worshipers will worship the Father in spirit and in reality."

## RELAX . . .

"Please drive carefully," cautions a sign on the outskirts of a small Japanese town. "Our children may be disobeying us."

—QUOTE



"The unidentified satellite is still in orbit, while the Armed Forces deny having launched any rockets, and the Russians also. . . ."

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## Letters . . .

### Who Moved St. Giles?

Editor, *The Christian*:

Dr. Perry Epler Gresham knows better. Even though he spent his preaching moments in Glasgow he knows better than to call St. Giles Cathedral, Edinburgh, a scene on Princes Street. (*CE-FR*, Oct. 25, 1959.) He would not call the beautiful Princes Street St. Giles Cathedral, either. He is too erudite for this. Methinks it must have been an error. That is one of those things that happens in publishing a journal.

Having walked up and down Princes Street many times, I can see the naturalness of the error. The cathedral tower-like monument to Sir Walter Scott, with more steps in it than Bunker Hill monument (that is near Boston, Mass.) rises above the gardens as a majestic throne. I would not dispute the oft-heard claim that Princes Street is the most beautiful street in the world. I feel frustrated about it, but I have not been on all the streets in the world—yet. Not quite, anyway. It is restful to sit in the gardens on Princes Street and listen to a concert. Bagpipes sound just right there. So let us not make a mistake about Princes Street, again.

The beautiful St. Giles Cathedral stands on its own. How it dominates the square! It is most impressive. Its memorials to the dead are numerous, but it is a living cathedral. Many a church battle went on in this church. You feel the storms of the reformation rage about you when you sit in this landmark of Christendom and reflect on its meaning. Let's not mistake it, again.—Chester A. Sillars, Schenectady, N. Y.

EDITOR'S COMMENT: *No, it wasn't President Gresham's fault. It was our mistake, a much simpler one than Mr. Sillars imagined. The simple ones are easy for us!*

### Added Note

Editor, *The Christian*:

Your October 4th issue contained an article by Samuel F. Pugh on reverence in which a solution to the lack of reverence was presented as being one of more efficient and organized worship procedures, rehearsals of the pastor, deacons,

elders and other assisting laymen, visual aids to instill an aura of reverence through what is in effect the power of suggestion, and even a major remodeling project.

Perhaps to some degree this would prove to be a seemingly satisfactory solution in some churches, some of the time. But I believe a much more concrete solution to inattention can be found by looking introspectively at the hearts and attitudes of a congregation, rather than trying to make environmental improvements. . . .

When a lack of reverence, inattention, and restlessness appear in a congregation, is the problem one of quietness, lovely surroundings, organized procedures? Or is it not possibly a lack of individual sincerity and a misconception of the purpose of worship? . . .

My purpose in this letter is not to contradict Samuel F. Pugh's article, which is very good, but only to add to it what I believe to be a very necessary viewpoint.—A/2C R. M. DEVIN, *Misawa, Japan*

### Lone Voice?

Editor, *The Christian*:

Although feeling like a lone voice "crying in the wilderness," I am compelled to write my opinion regarding the emphasis on the Christian will.

At first glance, it looks like a fine gesture to leave the church or its organizations property of one kind or another. Taking the long view, however, I am strongly urged to resist starting down a road that history has proved to lead to insidious results.

The second reason I give is again not original but is the eye-witness account of two intimate friends who observed, in different sections of the country, the same phenomenon. Namely, that an endowed church is a dead church. The members of such a congregation feel little sense of responsibility toward giving their time, talent or money. If we train up our members in the way they should go, I believe the succeeding generations will be able to take care of the future.—CHARLES C. SPANGLER, *Coshocton, Ohio*

EDITOR'S COMMENT: *There are lots of uncertainties in life. We trust that those who rely on endow-*

*ment to help insure the future will not fall upon evil days but will be inspired to do better themselves.*

### Inside or Outside?

Editor, *The Christian*:

I would like to express sincere appreciation for the article by Benjamin F. Burns in the November 15 issue, entitled, "A Plea, a Movement and the Church."

I have long been under the impression that we Disciples need to wake up and discover that this is A.D. 1959 rather than A.D. 100.

We who talk so much about the unity of all Christians can well afford to take Mr. Burns' suggestion that we accept our responsible membership in the Church of Jesus Christ. As long as we cling to outmoded practices and terminologies which served well in another day and age, we shall be a declining movement. When we realize that we have a responsibility to the Church Universal and decide to be a living part of that Church, we shall become vital and alive.

Let's face it: if a denominational structure is the best and most efficient way to carry out the mission of Jesus Christ in this 20th century, we must cooperate to develop its strength and efficiency. If we would be true to the spirit of the New Testament, we must, in the best tradition of those great pioneers of our faith, be ready to meet every challenge and change of our present age.

We Disciples have a great contribution to make, but it cannot be done by looking into the Church from the outside. This was not the intention of the Campbells and it must not be ours. Let us face our present responsibilities with joy and courage.—DAVID C. DERBY, *Grafton, Va.*

### Where Did They Go?

Editor, *The Christian*:

Have just read "Disciples in the USSR." (*CE-FR*, Nov. 29, 1959.)

Does not agree too well in several details with what was passing for facts at the time of the Louisville Convention, 1910, I believe.—Roud Shaw, *Pleasureville, Ky.*

EDITOR'S COMMENT: *The information from E. L. Williams was the first we had in post-war days. We would welcome more.*



# Let the beauty of modern Bethany-Antioch communion ware grace your service this Easter

Inspired by the oldest chalice known to man, the Antioch Chalice which dates from the fourth century and is now on exhibit at The Cloisters in New York City. Notice how the modern Bethany-Antioch chalice cup echoes the lines of this famed relic of the early church (pictured, upper left). Their distinctive wide shape is easy to clean and care for, remarkably easy to pick up and hold. They're made of a light-weight material, glass-clear but free from chipping or breaking.

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# LET'S TALK IT OVER

by F. E. Davison

**QUESTION:** What is expected of me as a member of the Christian Church.

### Part III—Worship

**ANSWER:** The first two words I have mentioned in answer to your question have been "think" and "act." The third word will be "worship." Someone has suggested that "worship" means "worthship." At least it contributes much to our worthiness of wearing the name Christian.

First let me suggest that as a member of the Christian church you will be expected to attend the worship services of the church. Attendance on Easter will not be enough. Neither will you fulfill your duty by attending some church school class occasionally.

The processional hymn, the Lord's Table, the bringing of gifts, the pastoral prayer, the anthem, the sermon should all contribute to the worship experience. If we discipline our minds aright we will be able to worship God even if the anthem is far from perfect or if the sermon leaves much to be desired.

We Protestants have much to learn in the fine art of worship but we are learning. Elaborate liturgies can detract rather than add to the spirit of worship but carelessness in the preparation for worship certainly does not contribute to the true spirit of worship. So much depends upon the attitude with which we approach the experience of worship.

Worship for the devout Christian is not confined to the sanctuary of the church buildings. The family that joins hands around the dinner

table in the spirit of thanksgiving, or at some other family altar, worships God in spirit and truth.

Jesus tried to get people to see the glories of the eternal in the birds of the air and the flowers of the field.

As a Christian you are expected to worship God in your daily living. "You shall not take the name of the Lord your God in vain." Apparently many church members have not read this part of the ten commandments and I have even known church officers to blaspheme the name of God. That is not in keeping with the high office of the church.

We can also blaspheme the highest and best by gossip and words of anger toward our neighbors or fellow church members. To worship God we must live at peace with our fellowmen and do what we can to make a reality the song of the angels.

We also worship God when we bring our tithes and offerings into the storehouse of the Lord. Robbers do not spend much time in worship and neither are our lives channeled toward the divine when we rob God. The widow received commendation because she cast in her mite but the man of wealth can hardly expect to be counted as a worshiper of God when he makes only vest-pocket contributions to the building of God's kingdom.

The church has a right to expect you to remember God in your will. As Christians we are expected to worship God through our possessions while we are alive and

after we are dead. Our witness must be a continuing one.

Bert Wilson used to tell the story of the wealthy man who had only distant relatives and he hated them. He did not want them to get a dime of his money. He was not interested in any worthy cause so he willed all of his money to the devil.

The probate judge ordered the sheriff to find the man mentioned in the will. The sheriff reported he could find his footsteps but he could not find the devil. The judge decreed that since the man mentioned in the will could not be found the money would have to go to the distant relatives.

The story has it that the relatives took the money and went to the devil so the intent of the will was fulfilled. As Christians we are expected to see to it that our money does not go to the devil or any of his institutions.

## Church Chuckles

by CARTWRIGHT



"Th' laugh's on me, Reverend, . . . I thought today was SATURDAY!"

